An humble supplicacion vnto God / for the restoringe of hys holye woorde / vnto the churche of Englande, mooste mete to be sayde in these oure dayes / euen with teares of euery true & faythfull English harte. ✠

Esa. 59.

☞ Beholde / the Lordes hāde is not so shortened / that it cā not help / neither is his eare so stopped / that it maye not heare. (✠)

¶ Imprynted at Strasburgh in Elsas / at the signe of the goldē Bibell / In the moneth of Auguste. the yeare of our LORD.

1554.

Thos Tanner

1226

The supplica cion.

Moste dere/ gentle, lo- Gen.1.
uing and merciful father/ma Sap.8.
ker/ruler/conseruer/and dis- Ioan.1.
poser of all thinges/bothe in Psal.95.
heauen & in earthe/withoute Prou.21.
whose will/ordinaunce and commaundemēt nothing is done that is done/in whose handes all the coastes of the earthe and the hartes of princes and of all other thy humayne creatures are/to be ruled/ordered and bent/as thy godly wisedome dothe appointe/from whome also/as from a moste righteous iudge/commeth prosperitie and aduersitie/health and sykenesse/wealth & scasones/peace and trouble/blessinges and plagues/the gift of the holy worde/and the takinge awaye of thesame/the sendinge of faythful workeman into thy harueste/& the displasinge of them agayn/the apointemēt of godly magistrates/and setting vp of hypocrites and tyrauntes for the punishment of the disobedient/vngodly and stifnecked people: We fele/we fele/yea/we Englishe men fele/ (O father of mercies/and God Ecclef.11. Deut.28. Psal.148 Amos.8. Math.9. Eccle.10. Iob.34. 2.Cor.1

Iere. 17. of all consolacion) so greate a dongehill of
synne within vs/ such vilenes/ such corrup
cion/ such vnthankefulnes/ and suche dis=
obedience againste the and thy blessed wil/
that except thou haddest geuen vs a com=
Prayer. maundemēt to praye/ and also ioyned vnto
thesame/ a faithful and louing promise that
thou wilt heare vs/ whan soeuer we cal on
the/ in the name of Jesus Christ thy derely
beloued sonne oure Lorde/ and oure alone
sauioure/ we neuer durste soo muche/ as
once too lifte vp oure eyes vnto the/ and to
approche vnto the gracious and mercifull
throne of thy diuine maiestie/ for a redresse
of those euils/ wherewith at thys present
(alas for sorow) we are miserably/ yet worc
chely plagued/ punished and tormented.
But o heauenly father/ and oure moste be=
nigne and gentle Lorde/ thou graciously cō
sidering bothe oure vilenes and weakenes
of conscience/ haste notwithstanding geuen
vs a commaundement by thy seruaūt Da=
uid not to feare/ but franckely too flie vnto
the/ as vnto a moste stronge mightie and
inuincible bulwarke/ by feruent prayer in
all oure troubles/ and haste also promised/
Titus. 3. not for anye woorkes of righteousnes that
we haue done/ but for thyne exceding great
and vnspeakable mercies sake/ to heare vs
and to satisfye oure requestes/ sayeng: Cal
on me

on me in the daye of thy trouble/and I wil Psal. 50.
delyuer the/ and thou shalte honoure me.
Here haue we pooze wzetches vnto oure
greate comfozte/bothe a commaundement
of the to pzaye/ & also a pzomyse that thou
wilte heare vs.

And thy moste dere and onely begotten Math. 7.
sonne commaundeth vs not onely to aske/ Luce. 11.
too seke/and too knocke/but he also pzomy-
seth/that whosoeuer wil axe/the same shal
receaue/whosoeuer will seke/the same shal
fynde/and to him that knocketh/ it shall be Ioan. 14.
opened/yea/ his pzomyse is / that whatso-
euer we axe of the in hys name/thou wilte
gyue it vs. We beynge encouraged / and
as it were vnderpzopped with this thy gra
cious commaundemente to pzaye/ and lo-
uinge pzomyse too be hearde / are bolde at
this pzesente / in the name of Chzist too
come vnto the merciful thzon of thy godly
maiestie/ and befoze the same too pooze out
the sozowful griefes of oure most sozowful
hartes/most hũbly besechĩg the foz thy mer
cies sake/foz thy pzomises sake/ foz thy na-
mes sake / yea / foz thy dere Chzistes sake /
that thou turnĩg away thine eyes frõ oure
sinnes/wilt behold thin holy anoited/ whõ 1. Tim. 2.
thou hast made our mediatoz & aduocat foz 1. Ioan. 2.
whose sake thou hast opẽly declared euẽ frõ Math. 17
the heauẽs/that thou art wel pleased with Marc. 9

Luc.9. and for his dignitie and worthines graci-
2.Pet.1. ously heare the lamentable peticions & hũ-
ble requestes of oure brooſed hartes / and
troubled conſcieuces.

Ah moſte dere father / great are our mi-
ſeries / but greater are our ſynnes / greuous
are oure troubles / but more greuous are
the wickednesſes / whiche we moſte wret-
ched ſynners haue committed againſte thy
fatherly goodnes / intollerable are the pla-
gues / that be layde vpon vs / but thoſe thor-
row oure vnthankefulnes and wicked ly-
uinge (we frely confeſſed) haue we mooſte
worthely deſerued / whiche haue ſo ofte de-
ſerued the very tormentes of hell fyre / alas
wretches that we are / and yet are we com-
Iere.17. pelled euen of neceſſitie (for vayne is the
helpe that commeth from man / yea / curſed
be he / that putteth his truſte in man / & ma-
keth fleſh his arme) to fle for ſoccoure vnto
the / whome we haue ſo ofte & ſo greuouſly
offended / whoſe righteouſnes notwithſtã
ding in puniſhinge ſynners whan we be-
holde / we begynne to deſpayre and too caſte
awaye all hope / but whann we beholde
thy mercy / ſet forth in the precious bloude
of thy moſte dere ſonne Chriſte Ieſu oure
Lorde / we take a good harte vnto vs / and
ſetting before our eyes thy moſte louinge /
ſwete and fatherly promiſes / in hearing vs

for

for Christes sake/we are encouraged to beleue/that although our synnes be neuer so great and greuous/neuer so abhominable and intollerable/& we were neuer so wicked and filthy synners/yet for thy mercies sake/for thy promise sake/for thy names sake/yea for thy dere christes sake thou wilt mercifully heare vs/and graunte vs oure earneste requestes/yea/and that so muche the more/because the matter is not onelye oures/but thyne also/agayne/seynge we come not vnto the to desyre longe lyfe/gold and ryches with the wicked worldlynges/nor yet to craue at thy hande wealth & pleasure/bishoprikes and benefices/Deanries/Prebendes and such other worldly promocions with the swinishe and beastlye Epicures/whose God their bellye is/but oure humble supplicacion/our earneste requeste/oure hartye desyre is/onely that thou wilt consyder thyne owne glory/the hallowinge of thy blessed name/the auauncemente off thy glorious kyngdom/the accomplyshmēt of thy heauēly wil/the honour of thy only begottē sonne/the settingforth of hys holy Gospel/the purenes of the Christen religion/the syncere preachinge of thy lyuely worde/the true administracio of thy wholsome sacramentes/& the saluacion of suche as thy derely beloued sonne hathe boughte

Phil 3.

The Christen mās desyre.

from the tyranny of sathan/ with the pryce of hys moste precious and dere hart bloud. These thinges/ these thinges (o heauenly father) do we poore wretches craue and begge at thy merciful hande. These thinges/ these thinges/ euen with sorowfull groninges & lamētable teares do we miserable captiues desyre the to consyder/ and not so to suffer thine aduersaries to triumphe/ as though there were no God at all/ no Christe/ no Gospell/ no faythe/ no true religion/ but whatsoeuer pleaseth the hypocrites to cōmaunde thy people to beleue. Thou callest thy selfe a ielous God/ why than doest thou suffer thy people/ thy congregacion/ thy flocke/ thyne heritage/ to be thus seduced & ledde awaye from the vnto all kynde of spiritual fornicacion/ and abhominable whordome by that Antichriste of Rome/ that greate Baal/ that stoute Nemroth/ that fals prophet/ that beast/ that whore of Babylon/ that sonne of perdicion/ and by hys abhominable adherentes/ Cardinalles/ Archebishoppes/ Bishoppes/ Suffraganes/ Archedeacons/ Deanes/ Prouostes/ Prebēdaries/ Commissaries/ Parsonnes/ Vicares/ Purgatorierakers/ Priestes/ Monkes/ Friers/ Chanons/ Nonnes/ Anckers/ Anckresses/ Pardonners/ Proctors/ Scribes/ Officialles/ Sōners/ Lawers/ Wassemongers/

Exod. 20

Pestilences of the Christen cōmon wealte.

mongers, Canonistes, Papistes, Antichristes, Mamonistes, Epicures, Libertines, With all the rable of beastlye hypocrytes that haue receued the beastes mark, which do nothing elsthan seke, how they may establishe their Antichristian kyngdom, by suppressinge thy holy worde, and leadinge thy people into all kynde of blyndenes, errours and lyes? Thou callest thy self a Lorde, and thou sayeste, that thou wilt gyue thy glory to none other, nor thy prayse vnto grauen Images, howe commeth it than to passe, that thou suffrest thy glory so too decaye in the realme of Englande, so many to steale awaye thy prayse and honoure, by sayenge their idolatrous and deuelishe masses, by ministeringe a sorte of Heythenish and Jewishe ceremonies, by prayenge vntoo dead sainctes, by blottinge oute of the temples, thy holy lawe there written, according to thy commaundement, for the edifyenge of thy people, and by settinge vp in the steade therof Idols and Mawmettes, cleane contrary to thy blessed worde? Thou callest thy self a Lyō & a cōsumīg fyre, & threatenest vtter destrucciō vnto thin aduersaries, whi suffereth thou thā these Antichristes thus to ryse, rore, & rage, agaīst the testamēt of thy most deresonne, to beat doune thy trueth, to call thy holy lawe heresy, to banishe the preachinge of the Gospel, & the true vse of

Abhominacions.

Deut. 4.
Heb. 12.

the Sacramentes, & to seke the destruccio of so many as vnfaynedly loue the and thy blessed worde.

Psal. 129. Thou promisest / that so many as hate Syon / that is to saye / thy faithfull congregacion / shalbe confounded and brought to noughte / howe cometh it thā to passe / that the wicked now florish like the grene olyue tree / liuing in all wealth / pompe and pleasure / and thy people / whome thou hast sealed with thy holy spirite vnto euerlasting lyfe / are moste miserablye entreated / some banished / some in prison / some cruellye murthered / but all in moste sorowfull miseries / and miserable sorowes?

Ezec. 34. Thou promisest / that thou wilt deliuer thy flocke from the hande of the wicked shepehardes / and that thou thy selfe wilte fede them in moste pleasaunt and symeful pastures: ah good God / how cometh it thā to passe / that wher as before thy shepe were fedde with the confortable meate of thy glorious gospel / by the ministerie of the godly learned preachers / the faithfull shepehardes are driuen awaye / and a rable of rauening wolfes are brasse into the shepefolde / which spare not the flocke / but cruelly murder / not only their bodies by emprisonning hanging / heading and brenning them / but their soules also by teaching them wicked

Acto. 20

and

and pestilent doctrine?

Thy moste dere sonne / bothe promised & prophecied / that euery plante / whiche thou the heauenly father hast not planted / shal be plucked vp by the rootes / but we se it o- Math. 15.
therwise come to passe in the realm of Englande. For suche plantes / as the deuill and hys chaplens had planted / were thorowe the diligence and godly zele of thy seruaun tes kynge Henry the eyghte / and kyng Edward the syxte / moste blessedly plucked vp / and thy holy ordinaunces agayne planted vnto the greate ioye and vnspeakeable comforte of all the faithfull. But now / thorow the tyranny and blynde zele of certayne / are thy blessed statutes plucked vp by the roctes / and set in agayn / are the damnable decrees / and crooked constitucions of Antichriste / vnto the exceedinge greate griefe / sorow and pensyuenes of all faithfull Christians. Ah Lorde God / seme these thinges matters of smal importans / before the eyes of thy diuine maiestie? Can these outragious thinges be done in earth / & thou wincke at them in heauen? Arte not thou he / that kepeth Israel? But he neither sleapeth nor Psal. 121.
slombreth / sayeth the Psalmographe / that Esa. 59.
kepeth Israel. Arise therfore / o Lord / why sleapest thou? Is thy eare so stopped / that thou canste nomore heare? And is thy hãde

so

so thorkened / that it can nomore healpe. O Lord / arise for thy mercies sake / & helpe vs. Haste the to deliuer vs for thy name sake / for great are oure troubles / & intollerable are oure miseries. Ay Lorde / vouchesafe once again to looke doune frō heauen / & cōsyder the lamentable state of the realme off England / & of the godly inhabitaūtes thyr-of / which desyre nothing so greatly / as to se thy true honour perfectly set forth / thy holy worde truly preached / the Christen religion hyghly auaunced / and thy holy name sanc-tified / praysed / magnified & commended for euer.

Kinge Hēry the eyghte.

Ay Lorde God / heretofore in the time of thy blessinge / thou gauest to the realme off Englande a man to reygne ouer it / vnder whome the churche was purged of many enormities & great abuses / & the true reli-gion began to haue good successe. And whā it was thy godly pleasure too call hym frō this vale of misery / vnto thy heauēly king-dome / thou gauest vnto vs his sonne to be oure Kynge / a Prince / although yonge in yeares / & tender in age / yet auncient in the knowledge of the / of thy sonne Christ / & of thy holy worde / & as another Josias / alto-gether bent vtterly to wedeout al fals reli-gion / superstitiō / hypocrisye / papistrie / &c. & after a moste perfect manner / to set vp thy

Kyng Edwardes the sixte.

holy

holy religion/ & to auaũce the harty fauou-
rers of thes same/ vnto the great & wõderful
exãple of all Christen princes. But alas for
sorow/ this most goodly & godly Impe/ this
moste Christiẽ kyng/ this noble yõge Josias
was for oure vnthankefulnes & wicked ly-
uing taken awaye from vs/ before the tyme
vnto our great sorowe & vnspeakable hartes
disease. Whose death was the beginning/ &
is now still the cõtinuaũce of all our sorow-
wes/ griefes & miseries. For in the steade of
that verteous prince/ thou hast set to rule
ouer vs an womã/ whom nature hath for- 1. Tim. 2.
med to be in subiecciõ vnto mã/ & whõ thou
by thyne holy Apostle cõmaundest to kepe
silẽce/ & not to speake in the cõgregaciõ. Ah
Lord/ to take away the empire frõ a mã/ &
to gyue it vnto a womã/ semeth to be an eui
dẽt tokẽ of thyne ãger toward vs English
men. For by the Prophete/ thou beyng dis- Esa. 3.
pleased with thy people/ threatnest to sette
womẽ to rule ouer thẽ/ as people vnwor-
thy to haue lawful/ natural & mete gouer-
nors to reign ouer thẽ. And verely though
we fynd/ that womẽ somtime bare rule a-
mõg thy people/ yet do we rede/ that suche
as ruled & were queines/ were for the moste
part wicked/ vngodly/ superstitious/ & geuẽ
to idolatry/ & to al filthy abhominaciõ/ as
we may se in the histories of quene Jesabel/ 3. Reg. 19
quene Athalia/ quene Herodias/ & such like. 4. Reg. 11

Math.14 Ah Lorde God / we dare not take vpon vs
to iudge anye creature / for vnto the alone
are the secretes of all hartes knowne / but
of this are we sure / that synce she ruled /
whyther of her owne disposicion / or of the
Psal. 80. prouocacion of a certayne wylde boze / suc-
Acto.23. cessor too Anamias that whyghtie daubed
waulle / we know not / thy vineyarde is vt-
terly rooted vp and layde waste / thy true re
The cloke of papistes, too deceaue the simple. ligion is banniſhed / and popiſhe superſti-
cion hath preuayled / yea / & that vnder the
coloure of the catholiche churche / and the
olde auncient fayth / whan notwithstading
darkenes is not more contrary to light / nor
colde vnto heate / than their procedinges
are cõtrary to the trueth of thy holy worde
if the practise and doctrine of the true catho
licke churche / (we speake of the Patriar-
ches and Prophetes / of Christe and hys
Apostles / and of so many godly people / as
lyued from Adam vnto the tyme that Anti
2 Thes. 2 christ / the bisthop of Rome set vp his kyng-
dome / and auaũced hym self aboue all that
is called God) might be the iudge / & go for
payment. For besydes the geuinge of the
kyngdome / vnto the rule of a woman / O
Lorde / we moste humbly beseche the / to cõ-
sider that outragious floudes of moste gre-
uous enormities / haue brast in and ouer-
flowed the realme of Englãd / vnto the vt-
ter sub-

ter subuersion of the same/except thy mer-
ciful goodnes do the shortly helpe.

Ah Lord God/heretofore vnder the rule of that moste Christen kinge Edwarde the syxte/we were taught according to thy word to flie with oure prayers vnto the alone/in all our troubles and necessities/as a Lorde plentefully ryche for so many as call on the. But nowe the Antichristiane Preachers teache/that we muste also praye to creatures that are dead/that they maye pray for vs/or els we praye vnto the invayne/and oure prayers shal neuer be heard. Psal. 50 Rom. 10.

God alone is to be called on.

Heretofore we were taught/that Christ God and man is oure alone mediatoure/aduocate and intercessore. But now the priestes of Baal teach/that Mary/Iames Peter/Iohn/Paule/Andrew/& we know not who/are also oure mediators/aduocates and Intercessoures/and that we muste call vppon them in oure troubles and aduersities/whan soeuer we will haue to do with the/namely if we will haue our matter go forwarde. 1. Tim. 2. 1. Ioan. 2. Roma. 2.

Christ alone is oure mediator, aduocate and intercessour

Heretofore we were taughte/that the precious bloude of oure sauioure Christe is the alone and sufficient Purgatory for the synnes of all them that repēt & beleue. But now the papistes teache/that there is a purging place after this lyfe/where the 1. Ioan. 1. Apoc. 1.

Christes bloud is the alone Purgatory off the faithful.

soules

soules of the faithfull shalbe miserably tor-
mented with fyrye flames/ tyll eyther they
them selfes haue made satisfaction for all
their synnes/ by suffering dew punishment
or els other in this world haue made amē-
des for them/ by prayeng/ by synging of trē
talles/ by goyng on pylgrimage/ by dealeng
money/ by byenge the popes pardons for
their redemption/ and suche lyke/ whan the
Sap.3. holy scripture contrariwise teacheth/ that
Apoc.14 the faythfull so sone as they departe frome
this lyfe/ go streyght wayes vnto glorye/ the
vnfaythfull vnto euerlastinge payne & damna-
cion/ as we maye se in the historie of the
Luc.16 ryche glotton/ and of the poore man Laza-
rus.

Christis one and alone sacrifice sufficith for euer and euer.

Esa.53. Heb.7. 9.10. 1.Pet.2. Apoc.1.

Heretofore we were taught/ that Christ
thy sonne and oure alone Sauiour/ made
vpon the aultare of the crosse/ whan he suf-
fered and dyed for vs/ so sufficient/ perfect/
absolute and consummate oblacion/ and sa-
crifice for the synnes of the people/ that by
that one/ and alone sacrifice/ grace/ fauour/
mercy/ forgeuenes of synnes & euerlastinge
lyfe/ is for euer and euer plentefully obtay-
ned of the/ for so many as repent & beleue.
But now a dayes/ those Baalite masse-
mongers are not ashamed to reproue that
swete smelling sacrifice of Christe/ and to
saye/ that it is not so perfect/ but that they

also

also muste offer Christ vp againe dayly in their masses for the synnes of the people, & that their oblacion is a propiciatory sacrifice, and of no les vertue, strength, efficacie might and power, than the passion & death of Christ, than the sacrifice, which Christe hym self offered on the altare of the crosse. Our missale sacrifice, saye the massing papistes, is propiciatory, satisfactory, expiatory, and necessary. Ad salutem, bothe for the quicke and for the dead. The people synn dayly, therefore must we offer sacrifice for the synnes of the people dayly in our masses. What other thinge is this, o heauenly father, thā to defye the death of thy sonne, to despyse hys moste healthful sacrifice, to set at nought his wholsome oblacion, too treade vnderfoote the bloude of the euerlasting Testament, and vtterly too deface bothe the kyngdome & priesthode of Christ, and to erecte, and set vp a new kyngdome and priesthode of their owne, a new sacrifice, and a straunge oblacion, inuēted of the deuel, broughte in by Antichriste, confyrmed by suche as haue receaued the beastes marke, and frequented, vsed and soughte of all, that haue their porcion in that lake that burneth with fyre and brymstone, excepte they repent and amēde. Is not Christe a euerlasting priest? Dothe not his priest-

O Antichristes.

Heb. 10.

Apoc. 13.

Apoc. 21.

Psal. 110.

Heb. 7.

Heb. 10

hoode continewe from generacion to gene-
racion? Hath he not with one oblacio made
perfecte for euer/them that are sanctified?
Are we not made holy by the offering vp of
the body of Jesu done once for all? Did not
Christ/after he had offered one sacrifice for
synnes/sytt him doun for euer/on the right
hande of God/and from henssorth tarieth
tyll hys foos be made hys fostestoole? Is
Heb.13. not Jesus Christ yesterday and to day/and
the same continueth for euer? What haue
we than to do with the sacrificing massemō-
gers or with their missal sacrifice? O hea-
uenly father/suffer vs not to be carryed a-
bout with diuers and straunge learninge.

Aultars not tollerable among Christians.

Moreouer/heretofore we were taughte
to beate doune the Idolatrous & Heathe-
nish altars/which Antichrist of Rome entē
ding to set vp a new priesthoode & a straūge
sacrifice for synne/cōmaunded to be buylte
vp/as though calfes/goates/shepe & suche
other brute beastes should be offered again
after the priesthoode of Aaron/for the syn-
nes of the people/and to set in their steade
Christe, his Apostles & the primatiue church vsed tables at the ministracion off the holy cōmunion. in some conuenient place a semely table/&
after the examples of Christ/to receaue to-
gether at it the holy misteries of Christes
bodye & bloud/in remēbraūce that Christes
body was brokē/& his bloud shead for oure
synnes. But now the sacrificinge sorcerers

shame not bothe in their priuate talke, & in their open sermons spitely to call the Lordes table an Oyster borde, & therefore haue they taken out of the tēples those semely tables, which we folowing the exāples of thy derely beloued sonne, and of the primatiue church vsed at the ministracion of the holy cōmunion, & they haue broughte in agayne their bloudy & bocherly altars, & vpō those they sacrifice & offer daily, say thei, that is, thei kyl, slea & murder thy dere sonne Christ for the sines of the people. For as thy holy apostle sayeth: Where no shedding of bloud is, there is no remissiō & forgeuenes of synnes. If therow their massing sinnes be forgeuen, thā must the sacrifice that there is offered be slayn, & the bloud thereof shead. If the massemōgers therfore offer Christe vp in their masses, a sacrifice vnto God for the sinnes of the people, so foloweth it that they murder, kyl, & slea Christe, yea, & shed his bloud at their masses, & so by this meās we must nedes cōfesse, that bloudy altars are more mete for such bloudy bochers, thā honest & pure tables. But we are taughte in the holy scriptures, that Christe once rayse from deathe, dyeth nomore. Death hath nomore power ouer hym. For as touchig that he dyed, he died cōcernig sin once.

O cruel bochers.

Heb. 9

O murtherers.

Rom. 6

And as touchinge that he liueth / he lyueth vnto the god his father. If Christ therfore dyeth no more / than do the papistes sacrifice hym no more. If they sacrifice him no more than are they but iangling iuglars / & their masses serue for none other purpose / but to kepe the people in blyndnes / to deface the passion and death of Christe / and to mayntayne their idle and vnfilled bellies / in al pompe and honour / with the labour of other mens handes / and with the sweate off poore mens browes / so farre is it of that / they with their abhominable massing and stinckinge sacrificing / put awaye the synnes eyther of the quicke or of the dead / as they make the vnlearned and symple people to beleue. Ah Lord God and heauenly father / if thou were not a God of long sufferinge and of great pacience / howe couldeste thou abyd these intollerable iniuries / & to much detestable blasphemies / whiche the wicked papistes committe againste the & thy sonne Christ / in their idolatrous masses / at their Heathenish aultares?

Idolatrous

Masses vvhy thei serue.

Heretofore we were taughte to receaue the misteries of the Lordes bodye & bloude together / accordinge too the ordinaunce of Christe. But now no communion is had / for the popish and vncharitable massemonger / vtterly abusinge the Lordes soupper /

The faithefull oughte too receaue the Sacramente togeather, & not the priest alone.

eateth

eateth and drincketh vp all alone at his idolatrous aultare.

Heretofore we were taughte to receaue the Sacrament of the bodye and bloude of Christ vnder both kyndes / according vnto Christes institucion / which sayeth: Drinke of this al ye. And as the holy apostle saieth: So ofte as ye shall eate of this breade / and drinke of this cuppe / ye shall remember the Lordes death tyll he come. But nowe the Romish sorcerers / cõtrary to the ordinãce and commaundemẽt of thy sonne / the master of trueth / yea / theself trueth / and contrary to the practise & vsage of the primatiue churche / like theues / robbers & murtherers / cruelly take awaye frõ thy people the mistical cuppe of Christes bloude / for the mayntenaunce of their deuelish decre / and minister after their sorte the Sacrament of thankesgeuinge to thy Christians onely vnder one kynde / yea / and that without the preaching of the Lordes death / repẽtaunce / fayth / amendement of lyfe / &c. and so make they it an idle and dumme ceremonie altogether vnprofitable and withoute frute / whiche beynge rightely ministred / is to the faythfull a Sacrament of greate ioye and confort.

The faithefull ought to receaue the Sacramente vnder both kyndes.

Math. 26
1. Cor. 11.
Ioan. 15.

Heretofore we were taughte / that the Lordes supper / or breaking of the bread / as

The Lordes supper is a

memorial of Christes deathe.

the Apostles terme it/ is a memorial of the body breaking & bloud sheading of our sauiour Christ/ & that as we outwardly fede of the breade & wyne/ so we inwardly thorow fayth fede of the blessed bodye & precious bloude of Jesus Christ our Lord/ vnto the greate and vnspeakable comforte bothe of soule and bodye. But nowe the disciples of Antichrist knowing that the whole glory of their kyngdome lygheth in the fals opinion & abuse of this Sacramēt/ in all their sermons & priuate talke/ labour/ swyncke/ sweate and seke all meanes possible with tothe and nayle/ with hande & foote/ wyth tunge and pēne/ with fyre and faggot/ with swerde and halter to perswade the people/ that after they haue whyspered a fewe Latin wordes/ with one breath ouer the bread and wyne/ and haue blessed/ crossed/ coniured and handled them after their ghostely manner/ there remayneth nomore breadde and wyne/ although we bothe se/ fele/ and taste very bread and very wyne/ yea/ & although the holy scripture/ after the wordes of consecratiō/ called the Sacramēt/ bread and wyne/ but saye they/ the bread thorowe the vertue of the wordes/ whiche we holye annoynted reherse/ is turned into the natu-

O lugiers.

rall substaunce of Christes bodye/ and the wyne is chaunged into the naturall blonde

of

of Chriſte/ onely the accidentes of breadde and wyne remayninge/ whan notwithſtã ding the holy ſcriptures teach vs in diuers places/ that thy Chriſt is aſcended into hea uen/ and ſytteth on thy right hande/ & there ſhall remayne/ concerning hys humanite/ tyll he come too iudge the quicke and the dead. And after theſe Capernaites haue la bored to perſwade the people/ that the Sacramentall breade is the very true/ natu rall/ corporall/ ſubſtanciall/ reall/ and ſenſi ble bodye of Chriſte/ euen the ſelfſame that was borne of Mary the virgine/ lyued vpõ the earthe/ was hanged vppon the croſſe/ & dyed for vs/ than exhorte they the people with all reuerence and humilite to knowledge and beleue it too be their Lorde God/ theyr maker and redemer/ their Sauiour and defender/ and ſo too falle doune before it/ to honoure and worſhippe it/ to prayſe & call vpon it/ to fle vnto it for ſoccoure/ and to looke for all good thinges of it/ as of the very true and euerlaſtinge God. By theſe meanes (o heauenly father) they bring away thy people thorow theyr vayne/ fleſhly and ſophiſticall reaſons/ from the honoringe of the thalone true/ Imortal/ inuiſible & euerlaſting God/ vnto the worſhippig of a pece of bread/ yea/ of a very idol/ where as thou alone oughteſt to haue al the honor & glory.

Mare. 16.
Luc. 24
Act. 1.
Rom. 8.
Ephe. 4.
Coloſ. 3.
Philip. 3.
Heb. 10.

O abhomi nacion.

1. Timo. 1
Pſal. 98.

O Lorde aryse/ and lette thyne enemies be scattered/ let thē also that hate the/ flee before the/ like as the smoke vanisheth/ so driue thou them awaye/ & lyke as waxe melteth at the fyre/ so let the vngodly papistes perish and be confoūded/ that thy people be no lenger seduced/ & ledde frō the way of trueth/ by their subtile and carnall imaginacions/ but that thei beynge truely taughte/ may knowe the too be the alone true God/ and whome thou hast sent Iesus Christ.

Ioan. 17.

Common praier ought to be in that tōge that all the people vnderstande.

Heretofore we had in the temples whan we came together to praye and to geue thākes vnto the/ all our prayers & thankesgeuing in the tūge that we understode/ wherby we receaued great cōforte/ & were much edified. But now the papistes (which with thy people to be more rude thā asses/ more blynde than betles/ more ignorant than dastardes/ that they myghte make them theyr ryding fooles and lauggyng stockes) cōtrary too the vsage and practise of the primatiue Churche/ yea/ contrary to thy commaundemēt geuen by thyne Apostle/ which willeth all thinges in the congregacion too be vttered in suche a speache as all might vnderstande and be edified/ or els silence to be kept/ haue brought the matter to this point/ that all English seruice dryuen oute of the Churches/ thei haue stablished their popish

1. Cor. 4.

latin

latin seruice/ which the moste parte of thy people vnderstand nothinge at all. And yet so cruell & malicious are the papistes/ that they enforce and with violence compel thy people to come vnto their Romish/ superstitious/ blasphemous/ and idolatrous Latin seruice/ to heare it/ to reuerence & honoure it with their presence, and too call it Gods seruice/ whan they vnderstād not/ whither Baals priestes that there bleate & mūble/ do blesse or curse/ prayse or blaspheme. Moste certeyn is this, that thy people are altogether without edifienge, spende theyr time in vayn/ & return hom agai/ as vnlearned & ignorannte, as they came thyther. O thy rannis.

Heretofore we had redde in oure temples euery sonday, and at diuers other tymes a godly and learned homely or sermō/ and certayn chapters oute of the holy Bible in the Englishe tunge/ that all the people mighte vnderstande what was done or sayde/ whiche gaue them occasiō to forsake vice/ and to embrace vertue/ to lyue in thy fayre/ and diligently to call vpō thy blessed name. But now bothe those godly homilies and comfortable chapters haue thyne enemies the papistes bānished out of the tēples vnto the great discomfort of al such as vnfaynedly loue the/ and thy blessed worde/ & in the stead of thē, they haue set vp blaspheHomilies in Englishe & chapters of the Bible

Popish baggage. mous collaciõs/synging/rynging/pyping/sensynge/holy water castinge/holy breade dealing/palmes and candles bearing/crosse kneling/bread worshipping/asches dodding fyre and tapers halowing/ with an infinite number of such lyke Heathen ceremonies/ that the people beyng occupied with suche chyldishe trifles/lousye tradicious and beggarly ceremonies/ myghte forget the wholsome foode of theyr soules/ whiche is thy holy and blessed worde.

Math. 4.

Heretofore/vpon the Sondayes & certayne other dayes in the weke/ we had the Letanye rehersed amonge vs in oure Englyshe tũg/euery one of vs kneling deuoutly and hartely callynge on the for mercy and grace. O heauẽly father/ this was setforth in the tyme of thy seruaunte kynge Henry the eyghte/and continued among vs/ vntyl the death of that most godly and verteous prynce kynge Edwarde the syxte/and a littel after vnto the syngulare ioye and great conforte of all godly and Christen harted people. But now the subtile and fleshely papistes haue soo bewytched the Quenes eyes/ that whatsoeuer her father and her brother/moste godly broughte too passe for the auauncement of thy glory/& for the edifyeng of thy people/that is vtterly subuerted & taken for heresye/ yea/ and spitefullye

The Letanie in Englishe.

preached

preached agaynste in open sermons/so that this godly & mooste wholsome Letanye is not onely taken awaye from vs/ but in the stead therof we are compelled to go on procession/following an Idoll/ with synginge Ora pro nobis, Salue festa dies, or some other blasphemous songe vnto the greate sorowe and inwarde harte/ breakinge of all thy faythfull.

Heretofore/ thy Sacramentes were so ministred vnto vs/ that we receaued greate comforte by them. But nowe they are so ministred of thys swynyshe spirituall sorcerers/ that they are become dumme and idle ceremonies altogether withoute edyfyeng or profyt. For besydes that they are ministred in an vnknowen tunge/ howe be they defyled with mens tradicions/ & beggarly ceremonies? vnto the Sacrament of Baptisme/ they putte Heatenish rites and wicked coniuracions. For Baals priest/ before the chylde canne be baptised/ bewytcheth the water/ shutteth the church dooze/ coniureth the deuel out of the poore yonge Infaunt/ bespueth the chylde with his vile spitle and stincking slauering/ putteth salt in the chyldes mouth/ smereth it with greasye & vnsauer oyle/ &c. And withoute these apysh toyes/ they make the people beleue/ that the baptisme is nothig worth. Ah good

Sacraments truly ministred.

The Sacrament of Baptisme.

Lord/ is

is this any other thing than a playne laughing to scorne of thy dere sõnes institucio? Do these papistes/ by adding their beggarly ceremonies anye other thinge/ than set thy sonne Christe to schole/ and auaunce theyr owne fleshly imaginacios aboue the wysedome of the Lorde Christ? and in that

The Sacramẽt of Christes bodij & bloude.

The Sacrament also of thy dere sonnes body & bloude/ howe haue the aduersaries prophanated and defyled? thy sonne bothe before and after the ministracion of the Sacrament preached vnto his disciples. The papistes preache nothing at all. Thy sonne spake the wordes of the institucion openly in that tunge/ that all the disciples vnderstoode. The papistes vtter all thinges in a straunge language/ yea/ and that so softely that they scace heare thẽ selfes. Thy sonne ministred the Sacramentes without putting on of any disguysed apparel. The papistes decke them selfes lyke hycke scorner in game players garmentes. Thy sonne ministred the Sacrament/ sitting at the table with hys disciples. The papistes stande at the aultare/ and geue the bread and wyne to the people kneling. Thy sonne gaue the Sacramẽtal bread to the disciples in their handes/ sayeng: Take/ eate. The papistes thrust the bread into the people mouthes/ as though they had not so muche witte as to

A comparisõ betvven Christ & the papistes, in the ministracion of the Sacrament.

fede

fede them selfes. Thy sonne ministred the Sacrament of hys body and blonde vnder bothe kyndes to hys disciples. The papistes do minister it to the laye people onely vnder one kynde, and like theues steale the other awaye from them, and reserue it to them selfes alone. Thy sonne brake the Sacramentall bread. The papistes vse no breakinge of the bread, as Christe and his Apostles and all the primatiue churche did for to declare the misterie of Christes bodye, breakinge on the aultare of the crosse for oure redempcion, but they putte into the peoples mouthes a littell lighte whyghte wafer cake, speaking to them a fewe wordes in Latin, whiche they vnderstande not. Thy sonne did appointe the Sacramētall bread to be broken and eaten. The papistes kepe it whole, and hange it vp in the pyxe, yea, and carrye it about for a pageaunte in their idolatrous, popish, pompous processions. Thy sonne instituted the Sacramēt to be a memortall of hys bodye breakinge and blonde shedding. The papistes teache, that the bread and wyne is turned into the naturall bodye and blonde of Christe God and manne, euen the selfesame bodye that was borne of Marye the vyrgine, flesche, blonde, and bone, so that there remayneth neither bread nor wyne, although the holy

Bread and wyne remain in the Sacramente after the wordes of consecracio

scripture affyrmeth playnely / that this is bothe bread & wyne remaining / the doctors of the Christen primatiue churche testefyed thesame in their writtinges / the Greke church / euē frō the Apostles tyme vnto this daye haue so receaued & beleued / vtterly denieng the popish artikle of trāssubstātiacio / reason also & all the senses of man testefye that there remayne both bread and wyne / after the woordes of consecracion / as they vse to terme them / yea / and experience teacheth / that if the Sacramentall breadde be longe reserued / it will corrupte / putrifie moulde / styncke / and bredefull of wormes / and the wyne lykewise / will chaunge the colloure and ware soure. O heauenly father / suche corrupcion can not chaunce too thy dere sonnes body & bloud / which is vncorruptible & imortal / sitteth on thy right hand / & raygneth with the in glory for euer & euer. This Antichristian doctrine / o blessed Lorde / was not knowen in thy holye Churche / vntyll pope Nicholas / pope Innocent / pope Urbane / Fryer Thomas / and suche other ministers of Sathan / partely with their tyrannye / and partelye with their sophistrye / as their apysshe adherentes doo nowe agayne in thys oure dayes / broughte it in / and compelled the Christians with fyre and swearde / to beleue thys

Transsubstantiacion.

their

theyr monstruous opinion / for the mayntenaūce of their bellye kyngdom / although it be neuer so muche contrarie too the artikles of oure fayth / and too the doctrine of the holy scripture / and of all the auncient writters. Thy sonne at hys supper / willed the Sacramentall bread and wyne too be eaten and droncken for a remembraūce off that one / and alone sacrifice / whiche he offered on the altare of the crosse / for the synnes of the people. The papistes in their idolatrous and abhominable masses make of the Sacrament a propiciatorie / expiatory and satisfactory sacrifice for the synnes off the people / necessary Ad salutē, affirming that their acte in the masse is of equal price / dignitie / vertue / myghte / efficacie and power before the eyes of thy diuine maiestie with the moste healthfull and swete smellyng sacrifice, that thy sonne offered on the altare of the crosse / whā he gaue hī self vnto the death for the synnes of the people. Thy sonne ordayned the Sacramente too be a signe and token of loue / whā the godly come together to eate all of one bread, & to drinke all of one cuppe. The papistes make it a Sacramente of dissencion / discorde and debate. For if anye will not agree too theyr fleschelye / wycked and deuelysshe opynyon / confessynge theyr errour off transsub-

O intollerable blasphemie.

transsubstantiatiō / and affyrming that the
bread and wyne is the very naturall body
and bloude of Christe God and man / and
therefore ought to be kneled vnto / wor-
shipped / honored / and called vppon as the
onely true / lyuynge and immortall God /
they falle oute with them / they calle them
heretykes / they persecute them / they ap-
prehende them / they empresonne & burne
them without mercy. And as the wicked
papistes prophanate and vnhallowe these
twoo aforesayde holy Sacramentes / so do
they lyke fylthye swyne defyle all other mi-
steries / that thy sonne Christe hath ordey-
ned with reuerēce to be vsed in thy church.

Ioan. 4.
1. Tim. 2.

Ah Lorde God and oure heauēly father /
therfore we were taught too worship the
in spirite and truethe / and too praye vnto
the euery where / lyftinge vp pure handes
without wrathe or doubtinge. But nowe
the papistes teache vs to praye vnto the and
vnto all the cōpany of heauen with boynge
and bleatinge in the quyre / with playeng on
the organs / with sayeng ladies psalters on
beades / with mumblynge ouer certayne
prayers / in the tunge that we vnderstaude
not.

Praier.

God alone forgaueth sinne.

Beretofore we were taughte / that thou
alone forgeuest vs all our synnes / whan so-
uer we earnestly repent / and vnfaynedly
turne vnto the. But nowe the papistes
teache /

teache / that they also haue power too forgeue synnes / and that oure synnes can not be forgeuen / excepte we confesse them vnto the prieste with all circumstaunces. Esa. 43. Marc. 2. Luc. 5.

Heretofore we were taught to looke for all saluacion of the thorowe faythe in the bloude of Christe. But nowe the papistes teache vs to looke for saluaciō in our owne good workes / in the intercession of saincts / in prayers and merites of synneful hypocrites and beastly belligoddes / in ceremonies / in wilworkes / in traditions of men / in holy bread / holy water / holy candels / holy palmes / holy ashes / latine seruice / idolatrous masses / superstitious Diriges / trifelinge trentalles / popishe fastinges / belles / beades / &c. Faith onely iustefied. Abominacions.

Heretofore we were taught to caste out of our temples the Idols and Mawmettes wherwith many cōmitted spiritual whordome and rāne an whoring / and to garnish the churche with the holy scriptures / that the people might learne to knowe & to feare the. But now the vngodlye papistes haue brought the matter to this pointe / that the sentences of thy blessed lawe are blotted / & vtterly wyped out of the temples / & Idols are there placed manifestlye and directly / agaynste thy blessed commaundemente / which thy enemies call laye mēs Calēders Images not tollerable in the tēples of the Christians. Exod. 20 Leuit. 19. Deut. 5. 7. 12.

or bokes, as though o Lorde God, the people might soner be brought vnto the knowledge of the, by looking on deformed stockes & stones, than by reading thy holy & blessed worde. Thy sonne our sauiour Christe cõmaundeth vs to searche the scriptures, and
Ioan. 5
Ioan. 8. not to beholde Idols and Mawmettes. He that is of god, sayethe he, heareth the word of god. He sayethe not, he that is of god rüeth vnto Images, & seeth what goodnes he cãne pycke out of the. Agayn he sayeth: My
Ioan. 10 shepe heare my voyce. He sayeth not my shepe hath a delyghte and pleasure too
Psal. 119. beholde vayne Idols and mahounde lyke Mawmettes. Thy seruaunt Dauid calleth them blessed, that searche thy testimonies and haue a pleasure too studie in thy lawe
Psalm. 1. daye and night. For thy holy worde is only the boke, wherin thy people ought to looke, and not dumme Images & carued Idolles,
Deut. 27 which are cursed of the in thy holy law, yea & the makers of them also. Ah Lorde God, they that haue this procured, that thy holy
The holy scriptures vvyped out of the temples, & idols placed. worde should be wyped and blotted out of the churches, is it not to be thoughte, that their names are blotted and wyped out of the boke of lyfe also? Yea, is it not too be thought that such Antichristes wold gladly haue bothe the, & thy holy worde, yea, & thy blessed name so blotted & wyped out of all mens hartes, that thou mightest neuer be remembred

remembred more, but that they and their deuelish decrees might alone raygne, rule, ruffle and triumphe, makyng all men euen from the hyghest to the lowest their miserable captiues & wretched bond slaues: It maye right wel be sayde vnto them, as our sauiour Christ sayd vnto the wicked & stifnecked Iewes: He that is of God, heareth the worde of God. Ye therfore heare it not, because ye are not of God. Again, ye beleue not, because ye are not of my shepe. Ah Lord these chyldren of Beliall haue forsaken the thalone fountayne of lyuely water, & they haue dygged to thē selfs puddels, yea, vyle & dyrtie puddels, that are able too holde no water. They are such people, as cōtinually prouoke the vnto anger. They are lyēg chyldrē, yea, such chyldrē, as will not heare the law of God. They say to the preachers, loke oute of the scriptures no good lessōs for vs. And to the godly lerned they say, tel not vs those thinges that are right, neither rebuke our wickednes & Idolatry, but speake vnto vs pleasaūt thinges, & such as we delight too heare. Tel not vs of gods āger, iustice & iudgemēt againste the stifnecked idolators, but preach vnto vs fals thinges, fables, lyes, errors, sayncts lines out of the goldē legēd, narracions out of the festiual, exāples out of Vitas patrū, authorites out of sermōs Dormi

Ioan. 8.
Ioan. 10.
Ierc. 3.
Esa. 30.

The doctrine of the papistes.

mens tradicions/laudable ceremonies/cõ
mendable customes/ holye rites/ aunciente
vsages/good ententes/iustificacion of wor-
kes/transsubstantiacion/the corporall pre-
sence of Christ/in the Sacramente of the
aultare/vnder the accidentes of bread/&c.
The propiciatory sacrifice of the masse/the
receauinge of the Sacramente vnder one
kynde/contrary to Christes institucion/au
riculare confession/&c. Treade oute of the
waye/go out of the pathe/ awaye with the
holy one of Israel from vs. We are weary
of hym. It greueth vs to remember hym.
We can neyther abyde hys word truly prea
ched/ nor yet his lawes writtē in our chur
ches. Oute with the scriptures/& in wyth
Psal. 79. the Idols and Mawmettes. O Lord God/
are not these the Heathen/that haue brast
into thyne heritage/ that haue defyled thy
holy temple/and made Jerusalem an heape
of stones: haue mercy on vs/o Lorde/ haue
mercy on vs.

The confir-
mation of
chyldren.

Heretofore/we were taughte so to bring
vp oure chyldren in the principles of Chri-
sten religion/ that whan they should come
to be confirmed of the bishop/ they mighte
be able to saye the articles of the fayth/ the
Lordes prayer/and the ten commaundemē
tes/and to aunswere to such questions/ as
are contayned in that shorte Catechisme/
whiche

which was apointed to be learned of euery chylde/ before he were brought to be cõfyr-med. But now the papistes saye to such as are witnesses of the chyldes baptisme: Ye are bounde by the order of our mother the holy church to se/ that this chylde be cõfyr-med soo sone as is possible/ or assone as ye heare that the bishop cometh within seuẽ myles of this towne/ without any furder delaye. Of the thinges contayned in the godly Catechisme/ for the righte institucio of the chylde/ they make no mencion. And what is the confyrmacion of the chyldren/ that is vsed at thys present/ but playn sorcerye/ deuelerye/ wytchcrafte/ iuglinge/ legerdemayne/ and all that nought is? The Bishop mumbleth a fewe latin woordes ouer the chylde/ charmeth hym/ crosseth hym/ smeareth hym with stinckinge popish oyle/ and tyeth a lynnen bonde about the chyldes necke/ and sendeth hym home. O Lord God/ what a confirmacion of the chyldes fayth is this? Yea/ rather what a delusion ann mocking is this of the godly auncient custome/ in confirming chyldren?

Heretofore/ we were taughte too bringe vp oure chyldren in the knowledge of the & thy sonne Christ/ that euen from the very cradles they might be enstructed in thy holye misteries/ & learn to feare the/ to beleue

The Catechisme both in Latin & in English.

in the / to loue the / to pray vnto the / to be thanckfull vnto the / & to frame their whole lyfe accordyng to thy blessed lawe / that they myght serue the theyr lorde god in holynes & ryghteousnes all the dayes of theyr lyfe. And for thys purpose had we set forthe a godly & learned catechisme bothe in latin & in Englysse / wherin owr ionge ones were moste vertuously brought vp vnto the greate ioy of theyr parentes / the singulare comfort of al godly Chrystianes / & the wonderful encrease bothe of thy glory & of all godlynes & vertue. But now the wicked Papistes, wyche alway deale extremly wythe the ryghteous and take away theyr laboures, haue condemned that Chrysten Catechisme as heresye, & haue procured certayn Antichristiane articles from the Quene / wherin among to many other / a streyght cõmandement is geten / that chyldren shuld so be brought vp / that they myghte learne to healpe the Prieste say masse wych masse is the very fountayne and heade sprynge off all idolatrye and spirituall whordome. Ah lorde God / thy servannts bothe in the olde and newe testament broughte vp theyr chyldren farre other wyse / as the hestories of Abrahaam / Isaac / Jacob / Daniel / Tobie / Mathathias / the Parentes of Susanne & of Timothe / Philippe the Euãgeliste / and

Sap. 5.

Catechisme condemned for heresi.

Artricles frõ the Quene

Exãples of bringing vp children.

suche

suche other do declare/And thy holy cōmā-
demēt is not/that Parētes shuld bryng vp
theyr children in learnynge to healpe an I-
latrous Prieste to say his abhominable & blasphemous masse/but to knowe the their lorde God/to beleue in the/to feare & loue the/to call vpō thy blessed name/to bethāckefull vnto the/and to fasson theyr lyffe accordyng to thy holy worde & cōmandemēt.

Heyrtofor we wer taught/that it is law full for euery mane/be he Byshoppe/Priste/Deacon/Monke/Fryer/Chanon/Heremite/or ani other/that haue not the gifte of continencye/to take vnto hym a ffaythe full yoke fellowe/and with her to marrye in thy feare/and to possese his owne vessel in holynes & honore/ as thyne holy apostle saythe/ to auoyde fornication let every mā haue his awne wyffe/ & every woman her awne husbond. Agayn/maryage is honorable amonge all mene and the bedde vnde fyled. But whormongers and adulterers God shall iudge. But now the wycked Papistes those lecherous lubers/those fyl thy fornicatours/these abhominable adulterers/those stynckyng Sodemites/ those canckred corruptours of maydes/ wyffs/& wydowes/ those devylyshe despisers of all shamefastnes/chastite & honeste/those mōstrous maītainers of all licētious lyuyng/ whordome & deshoneste/ C.4. and

Of the marage of Priietes.

.1Thes.4
1Cor.7.
.Heb.13.

Papistes.

and those synnefull syckes of all fylthy & lotheſome abhominacions haue brought the godly and lawefull marriage of miniſters/ and their wyues vnto thys poynt/ that it is now counted whordome. The faythfull houſbandes are taken for whoremongers/ and their honeſt wyues for whores. Yea/ vnto ſuche an heyghte is their furious madnes and madde furye groune/ that they againſte all right and conſcience/ againſt all trueth and honeſtie/ do not only more wickedly deuorce them/ but they alſo cruelly compell dyuers of the miniſters/ whiche are fayntehearted/ and where/ as it ſemeth/ but tymelinges/ ſeruing rather the time (as the manner of the worldlinges is) than marreng in thy feare/ to do open penaunce before the people/ and to confeſſe (o the tomuch corrupt manners of this synnefull worlde) that their marriage was no marriage/ but playn whordome. And there those fylthye dogges/ whiche are returned vnto their vomite/ moſte wretchedly couche and kuele doune before the people/ and deſyre them to forgeue them/ and promiſe that they will neuermore come in their wyfes company/ but frō henſforth/ lyue like good and catholike men/ accordinge to the order of their holy prieſthoode/ that is to ſaye/ abſtayne from honorable wedlocke/ & defyle them

The tirānij of the cruell papiſtes, in deuorcinge prieſtes and their vvijues.

Repente ye vvicked blaſphmers of honorable marriage, & take iour vvijues againe vnto iou.

themselfes with all kynde of whoredome / vnclennes and dishonestie. Ah Lorde God / thou commaundest thy priestes in the olde lawe / not onely too marrye / but thou also appointest them / what wyues they should marrye / which thinge thou woldest not haue done / if the marryage of priestes had bene soo vile and detestable a thinge in thy sight / as the wicked & fylthy papistes make it. In the newe lawe also the men / whome thy welbeloued sonne did chose in this vale of misery to be his disciples and apostles / to be the preachers of his glorious Gospell / and the administratours of his holy Sacramentes / were not fleshely votaries / as the papistes are / but honest and godly maried men / lyuinge with their wyues / according to thy holy ordinaunce / and bringynge vp their chyldren in thy feare / and after the doctrine of thy blessed worde. Neyther dyd the apostles put awaye their wyues / after they were called vnto the ministery / as the lyenge papistes for a colour of their synful lyfe do moste falsly fayne / but they continued with their wyues louingly & faythefully / tyll death departed them / as we may se in auncient histories / and as it may easly be gathered of the manifest woordes of the holy scriptur. Haue not we power / saieth the apostle / to lede about a syster to wyfe / Leuit. 21. 15 Eze. 44. 22 1. Cor. 9.

as wel as other apostles / & as the brethren of the lorde and Cephas: Ether only I and Barnabas haue not poure this to do: Here is it evident / that thapostles of Criste did not ōly not put away their wyues after the were called vnto the ministerre / as the fals Papistes fable but they also led their wyffes about with them / as theye went abrode preachyng the gospell of crist. Rede we not that S. peter continued withe his wife vntyl her dyeng day / and that whan she was ledde vnto the place of execution to suffer deathe for cōfessyng Christe to be God / S. Peter her husband folowed her / erhorted her to be stronge in the faythe of Christe / & sayde vnto her: O wyfe / remēber the Lordes ooh wythe whatforheade durste Peter haue erhorted men to dwel in howse together withe theyr wyffes accordyng to their knoulege / if he contrary to his knowledge had putte awaye his wyffe? Wythe what face coulde thapostle. S. Paule haue made mēcion of his wyffe / callyng her his faithe full yoke fellowe / & desyryng her to healpe the wemen / whiche laboured withe hime in the gospel / if he beyng vnfaythefull had putte awaye his wyffe cōtrary to his promise & the lawe of God? If thapostles had putte awaye theyr wyffes after they were called vnto the ministery and preachyng of the Gospell

Eccl. hist. lib. 3. ca. 30.

1. Pet. 3.

Philip. 4

howe durste Paule haue bene so bolde / as 1. Cor. 9.
to wryghte vnto the Corithians / that thei
ledde theyr wyffes aboute wihe theme?
Yea / iff thapostles had putte awaye theyr
wyffes / howe coulde they haue erhorted
other men accordyng to the lawe of God /
to forsake father & mother & to cleue vnto Gen. 2.
theyr wyffes / & no man to forsake his wife Mar. 19.
for any cause excepte it befor fornication. Mat. 5.
This their for is but a shadowe of the fil-
thye Papistes to blynd the eyes of the sim-
ple and ignorãte. Furthermore all the holy
Bishoppes and ministers of the primatius
chirche were marryed mene / or at the least
were at libertie to marrye / if they wolde.
Agayne / the Priestes among the Grekes
euen from thapostles tyme vnto this day
haue euer bene at libertie to marrye / ney-
theyr is theyr ministerye theffror the les
esteimed of the godly / whiche are persuaded
bythe worde of God / that wedlocke is ho- Hebr. 13.
norable among all mene & the bedde vnde-
fyled. The maryage of Priestes was neuer
for bydden in any place. tyll Antichriste off
Rome broughte it to passe / partely by the ti
rãny of the seculare power / and partely by
flatteryng wordes grãutyng Priestes cõcu
bines & whoresin stead off their lawefull
wyffes / whõ for ã yerely pẽsiõ they may at
their pleasure etheyr kepe stil or putte aw-
aye / & take anewe.

Bu to

But o heauenly father, as thy faithfull ser
uaunt Paule prophecied longe before, soo
1. Tim. 4 is it come to passe. The spirite speaketh eui
dently, sayeth he, that in the latter dayes,
some shall departe from the faythe, & shall
geue hede vnto spirites of errour and deue
Paules pro- lish doctrine of them, whiche speake fals
phecie ful- thorowe hypocrisye, and haue their consci-
filled. ences marked with an hote yron, forbiddinge
to marrye. This prophecye is fulfylled in
that Antichriste of Rome, and in his whe-
rish generacion. For they alone forbid mar-
ryage, which thing neyther Jew, nor Turke
nor any Infidel besydes dothe. Neyther can
the papistes shyfte of this prophecye, from
them vnto certayn heretykes, which vtterly
condemned marryage. For the holy Apostle
prophecieth of such as forbidde marryage,
and not of them that vtterly caste away &
condemne marryage as a thing altogether
vncleane and vnmete for a Christen man.
They therfore that forbid the marryage of
prestes are by the iudgement of the mooste
worthy apostle, yea, of the holy Ghoste, de
parted from the faythe, and geue hede too
the spirites of errour and deuelish doctrine
of them, whiche speake false thorow hypo-
crisye, and haue their conscience marked
with an hote yron, be they Popes, Cardi-
nalles, Bishoppes, Emperours, Kynges,
Quenes,

Quenes/Dukes or any other. Swifte dã-
nacion bring all suche vpon themselfes/ ex-
cept they shortely repent.

Heretofore/ we had suche shepehardes/ as were tender fosters of thy flocke. They cherysshed and made much of thy shepe. For suche as were weake/ they tenderly cherisshed/ the syke they healed/ the broken they bounde vp together/ the outcastes & suche as ranne astraye/ they louingly broughte home agayne/ the losse they diligently soughte/ and restored them too the shepefolde. None of thy shepe did they willingly suffer to perishe. Euen as a nurse amõg her chyldren/ so lyued they amonge thy people. Not with the soure leauen of the Pharyseys/ but with the heauenly Manna of thy blessed worde did they fede thy flocke. Neither did they geue thy shepe drincke of the stinckyng and dyrtie puddels of mens traditiõs/ but of the fountayne of that lyuing water/ which springeth vnto euerlasting life. But now the shepehardes/ yea/ rather the wolfes/ which are brasse into thy shepefolde/ & with violence haue vniustly thrust out the faythfull and fatherly pastores out of their tures/ are lordely/ cruel/ bloudthyrstye/ malicious and spyteful agaynste thy shepe. They are such wolfs as spare not the flocke but scatter & destroye the flocke. They are

Godlis Bis-
shops and
faithfull
preachers.

Ioan. 4.

V volnis he
shepehar-
des.

theues/

Act.20. theues/robbers/murtheras & soule slears.
Ioan.10. thei fede thē selues with the fattest & clothe
Ezec.34. thē selues wythe the fyneste wolle/but thy
flocke thy norythe not/the foode/wherwith
they pasture thy shepe/is the drowsye dreās
and idle imaginacions of Antichriste. In ste-
ed of the preachyng of thy lyuely worde/the
fede thy flocke wythe latin mumblynges/
wythe dume Images wyth Hethnyche ce-
remonies wyth vayne syghtes/and suche
other apysh toys. In sted of the miniſtracio
of the holy and blessed Cōmunion the fede
thy shepe wythe vile synckyng/abhomin-
able deulyshe/blasphemus & Idolatryous
Masses. And vnto thes vnwholsome and
pestilent and poysonfull pastures the dry-
ue thy shepe/wyll they nyl they. & if any of
thy flocke refuse to come and taste of those
their pestilēt poysōs & poisō ful pestilences/
him they accite to appere before that great
wolfe/whose face is lyke vnto the face of a
shebeare that is robbed of her youge ones/
whose eyes cōtinually burne withe the vn
quēcheable flames of the deadly cockatrice/
whose teethe are lyke to the venomous te-
thes of the rampyng lyon/whose mouth is
full of cursed speaking & bitternes/whose
tōg speakithe extrem blasphemes agayn ſthe
& thy holy annoynted/whose lippes ar ful of
deadly poisōne/whose throte is an open se-
pulchre/whose breathe fomethe & bloweth

The deſcrip tiō of a cer taine heade vvolfe clad de in a Biſh opes rotche te.

Pſal.9.

out threatenyng & slaughter agaynst the dis- Psal. 5.
ciples of the Lorde, whose harte with- Act. 9.
out ceasyng imagineth wickednes/whose
handes haue a delighte to be embrued with
the bloode of the Sainctes/whose fete are
swifte to shed bloode/whose whole manne
bothe body & soule go alwaies vp & down
musyng of myschyff. This wolfe/o Lorde Psalm. 13.
/ is so arrogãte/ haultie and prowde/seyng
the gouernemẽt of the whole Realme is cõ
mitted vnto hym/that he hath the caste awaie
all feare of the. He maketh loste off hys
awne witte learnyng & pollecye. His way-
es are alwaye fylthye/ thy iudgemẽtes are Psal. 9.
farre out of his syghte/ he defyethe all hys
enemies. For he sayethe in his hearte: tushe/
I shal never be caste downe / theyr shall no
harme happen vnto me. He syttethe lur-
king lyke a lyon in his denne/that he maie
prively murther the innocent & sucke hys
bloode. Whan suche/o Lorde God/ as will
not obeye their popish and deuelyshe proce
dyngs / are brought before that grevous
wolffe/they are miserably taũted/mocked/
schorned blasphemed/as thi derely beloued
sone was in Bishope Caiphas howse/and Mat. 26.
afterwarde cruely cõmitted to presõ/to the Mar. 14.
towre/ to the flete/ to the marshalseas / to Luc. 22.
the Kynges bẽche/to the Counters/to Lol-
lardes towre/to Newgate &c.

Where

Where they are kepte as shepe in a pynne-
folde appointed to be slayne. And as thys
cruel & bloudy wolf dealeth with the poore
lambes, euen so do the residue of that lecher-
rous litture. Ye with all other of that wol-
fysshe kynde, hunger and thyrste nothing so
greatly, as the deuouring of the bodies, and
the suckyng of the bloude of thy poore and
Psal. 10. innocent lambes. Ah Lorde, whyle the vn-
godly haue the ouerhande, the poore are
moste wretchedly hādled. They are prayes
vnto the wolfes. Arise therefore, o Lorde
God, lyfte vp thine hande, and forget not
the poore, whiche geueth them selfe ouer
into thy hande, and committeth hym vnto
thy defence. Breake thou the arme of the
vngodly and malicious, search out the wic-
kednes, whiche he hath done, that he maye
shortly perish from the lande of the liuing.
Suffer thy shepe nomore to be thus mise-
rably scattered, rente, torne and deuoured
of these moste cruell, greuous, and insatia-
ble wolfes. Remember this thy promise:
Ezec. 34. Beholde, I my self will vpon the wepeher-
des, and requyre my shepe from their han-
des, and make them cease frō feding of my
shepe, yea, the shepehardes shall fede them
selfs nomore. For I will deliuer my shepe
out of their mouthes, so that they shal not
deuoure them after this, &c. Beholde, I

will

Beholde I wille looke to my shepe my selff and seke them. Like as a shepherde among the flocke seakethe after the shepe that are scattered abrode. Euen so will I seke after my shepe and gathere them together out of all landes. I will bringe theme into theire owne lande, and fede them vpon the mountaines of Israel by the riuers, and in all the places of the contre. I will fede theme in right good pasturs, & vpon the hye mountaynes of Israel shall their foldes be. There shall theye lye in a good folde, and in a fatte pastur shall they fede, euen vpon the mountaynes of Israel. I will sede my shep my self & bryng them to theyr rest, saythe the Lorde God. Suche as be lost, wil I seke, suche as go astraye, will I bringe agayne, suche as be wounded, will I bynde vp, suche as be weake, will I make stronge, suche as be fatt and well lykynge, thosse will I preserue, & fede them withe the thynge that is Lawful, &c. I will helpe my shepe, so that they shall noinore be spoyled. I will make a covenant of peace with them, & dryue all euyl beastes out of the Lande, so that they maye dwelle saffely in the wyldernes, & sleap in the wods. Good fortune and prosperite will I gyue them, & vnto all that be rounde aboute my hyll. A prosperous shower & rayne will I sende theme in due season that the trees in

the woode maye bryng forthe theyr frutes/ & the ground hir increas. They shall be saff in the lande and shall knowe. That I am the Lorde/ whiche haue broken their yoke/ and delyuered them out of the handes of those/ that heylde them in subieccione. O Lorde. God & our heuenly father haue pitie on thy poor afflicted & scattered flocke/ & accordyng to theyes thy louynge & fatherlye promysses deale with thy people. So shall all men vnderstande/ that thoue arte theyre Lord God and shepparde/ and that they are thy people. and the shepe of thy pastur/ and by this meanes be occasioned to mangnifie and prayse thy holy nam for euer & euer.

Preachers. and miesters hertofor reuerenced. 1. Timo 5

Heretofore the preachers of thy holi vorde & the faythfull ministers of the Sacramēts wer had in double honor accordīg to the doctrin of the holy scripturs. But nowe of all men they are moste miserable. For besides the tomoche despitefull wordes/ wherwith the wickid Papistes laboure to obscure and deface/ somoch as lygheth ein them the good name of the godly minsters? Howe cruelly & agaynste all order of Lawe are they thrust out of theyr lyuynges/ and depriued of all/ that they had/ insomoche that they & theyr poore wyffes withe their yonge Childeren are not only brought to the state of pouerte but also vnto extrem beggeri without hous

or/

or harbour/without meat/drynk & clothe. Yea mãy of them/becaus they wil not be defiled with the Idolatre of Antichrist/which is now receaneed agayne into Englande an bowe theyr knee vnto Baal/are compelled to forsak theyr natyu contrie/their parẽtes/theyr frendes/theyr lyuynges/and to wander abrode in strange Realmes/ledyng moste sorowfull & confortles liues/but that theyhaue the their good Lorde & merciful father/which confortest them in all their tribulacyon/and leauyst non without socoure that put their trust in the.

Thus seist thowe (O moste mercifull father) Howe miserabli the face of the chrystẽ comon weale of England is beyond all measure defamed. Thus seist thoue/howe thygodly doctrine and most holy ordinances are vtterly abolyshed/and menes tradicions set vp in the place of them. Thus seiste thowe/howe thy glorie & honore that is due to the alone/is attributed and geueue to an Idole of bread & to their wicked Maumets. Thus seist thowe/howe the Saluacion/whiche is thorow faithe to be hoped & looked for õlye in the glorius passion/precius deathe/& triumphant Resurrecion of thy most dereson and our alone Sauiour & Lord Jesus Crist/is nowe reposed in the sinfull merites of hipocrites/in the intercession of Saintes/

The Christẽ comõ vveal of Englande miserabli deformed.

ty ceremonies / in the obseruances of meres idle imaginaciouse &c. Thus seist thow / how thy holy worde is set aside and / mans doctri hathe the vppermost hand. Thus seist thow how thy holy mysteries are tomoch filthely defiled of the swynyshe Papistes. Thus seist thowe / howe all thynges in the temples be done without edifieng. Nothyng is herad in them but boyng / bellowyng and crarking. Thus seist thowe / howe the fatherli Bischoppes and faithfull pastores are vniustli put out of their cures / depriued of all that they haue / banyshed and handled like thepe appoynted to the slaughter / and in the steade off them whyte dawbed walles / paynted Sepulckers full of all filthines & abhominacio / blynde Phareseis / subtile Hypocrites / vnlearned asses / Romyshe fores / Rawenyng wolues / Lordly Tyrantes / and suche Lyke pestilences / are appoynted to rule ouer thy flocke. Thus seist thowe / howe thy poore & myserable thepe are most villy & wrechedly handled of thes pastors / Yea Idolles / theues / Robbers / and murtherars / while they are compelled / wil they / nil they / to taste of their pestilent and poysonfull pasture / to eate of theyr pharisaicall leauen / and to drynck of their dirtie and myrie puddelles. Thus seist thowe / how the honorable Maryage of the Godly ministers is vtterly cõdemnede as A

thynge

thyng vnl awfull and vnmete for the mini-
sterie of thy worde and Sacramentes/ and a
bominable whordome frely suffered/ borne
withe all/ and wincked at. Thus seist thow Psal. 79.
/howe the heathen are brast into thyne heri
tage/ haue defiled thy holy temple/ and made
Jerusalem an heape of stones. Ah Lorde.
seince the putting downe of thy holy religiō The miserye
in England/ we that professe thy name/ and of the Engli-
wold gladly serue the accordig to thy blessed she Christi-
worde & not after the fāsyes of men / which ans.
we know to be abominable in thy sighte/ are
become an open shame vnto our enemies. a
very scorne and derision vnto them/ that are
round about vs. They that hayte vs/ spoile
owre goodes. We are eaten vp like sheepe. Psal. 44.
Yea somtime our dere frendes & neighbours
abhorre vs and refuse oure company so fear-
full are they of liffe and goodes. A very by
worde are we become among the Papistes
and the vngodly people shake their heades
att vs. Owre soule is brought lowe euen
vnto the dust/ and oure bely cleaueth to the
grownde. For thy sake are we killed all the
daye longe/ & are counted as sheepe apointed
to be slayne. Vp Lorde: why sleapest thow
/awake and caste vs not of for euer. Wher-
fore hidest thowe thy face? Wilte thowe cle-
ane forget owr miseri and oppression: Arise
o Lorde helpe vs & deliuer vs for thy mercie

sake. Ah Lorde howe, longe wilte thowe be
psal. 79. angrye? shall thy ielousy burne like fire for-
euer? Poure out thyne indinguacion vpon
theh eathen whiche knowe the uot, & vpon
the kyngdomes that call not vpon thy name
. For they haue dewoured Jacobe, and layde
wayste his dwellyng place. Oh remember
not oure olde synnes but haue mercye vpon
vs and that soune, for we are come to great
mysery. Helpe vs, o God oure Sauioure,
for the glorie of thy name. O delyuer vs &
forgyue vs oure synnes for thy uames sake.
Wherfor shall the heathen (The Papistes)
saye, Where is nowe theire God? Where is
nowe theire Gosspell? Oh, let the vengeāns
of thy seruantes blood that is shedde, be opē
lye shewed vpon the heathen in oure sighte.
Oh, let the sorowfull syghinges of the presō
ners come before the, and accordynge to the
powr of thyne arme preserue those that are
Psal. 80. appoynted to dye. Steerre vp thy powre, o
Lorde, and come to helpe vs. Turne to vs A
gayne and shewe vs the tyghte of thy louyng
counteuaūs, that we may be saued. O Lord
God of hostes, howe longe wylte thowe be
angrye ouer the prayers of thy people? How
longe wilte thowe fede theme that beleuē in
the with the bread of teares, and gyue them
plentye of sorowes to drynke? Howe longe
shal they be a laughing stock to the Papystes
? Howe

¶ Howe longe shall thy vinyerde be rooted
vp of the wylde boze / & be deuoured of the
beastes of the feilde? Howe longe shall hire
hedges be brokene / that they whiche go by /
may plucke vp hir grapes? Howe long shall
it be brent withe fire and lye waiste? O turn
the agayne thow God of hostes / locke doune
frome heauen beholde and visite thy vin-
yarde. Houlde not thy tonge / o God / kepe
not silence / refrayn not thy selffe o god. For psal. 82.
Lo / thyne enemies make a murmuryng / and
they that hate the / lifte vp their heade. They
imagine craftely agaynste thy people / and
take councell agaynste thy holy ones. Come
say they / lete vs root them out from among
the people / that the name of Israel maye be
put out of remembrance. For they haue cast
their heades together withe one consente / &
are confederate agaynst the & thy holye word
. They shame not to saye / We will haue the
howse of God in possession. We will haue-
meue to beleue / as we liste. O wre tong shal Psal. 11.
preuaile. We are they that ought to speake
/ who is Lorde ower vs: As for the wordes
whiche the faithful preachars speke vnto vs
in the name of the Lorde / we will in no wise
heare theme / but what so euer goethe out of Iere. 44
oure awne mowthe / that will we do. We
will do sacrifice and offer oblacions to the
quene of heauen / lyke as we & our forfathers /

owre kinges / and owre heades haue done in the cities of Juda and in the stretes and feldes of Jerusalem. For then had we plentiusnes of vitailes. Then weare we in prosperite / & no misfortune came vpon vs. But sence we left to offer & to do sacrifice vnto the Quen of heauen, we haue bade scaccenes of all thinges & perysshe with swerd and honger. It is but loste laboure to serue God. O Lorde kep
Malach. 3 & preserue vs frome this genaracion for euer
Psal. 11. . For they are a sinfull people / which are ouerladen withe blaspehmies / a frowarde generacion and wicked childern. They haue forsaken the their Lorde God / they haue
Esa. 1. prouoked the holy one of Israel vnto anger & are gone backwarde. There is no truthe in their mouthes. Their throte is an opeu se
Psal. 5. pulchere / with their tonges thei disceaue / the poysone of adders is vnder their lippes / ther fete are swift to shede Inocent bloode. They eate vp and dewoure thy people as it weare breade. Distruccion and vnhappynes is in al
Psal. 14. theire doynges / but the waye of peace they knowe not / for ther is no feare of God befor ther eies. O Lord God & our moste mercyful fath ere loohe downe frome thy holy hill and consydere oure miseries. Saue thy people o Lorde / and blesse thine heritage. Gouerne
Psal. 28. theme withe thy holy spirite / and lifte them vpe aboue theire enimies for euere.

Ryse

Ryse vpe o Lorde / and haue pitie on Sion / for it is tyme / yea it is hye tyme for the to haue pitie on hire. O Lord lete it be thy pleasure to deale fawarably with Sion / that the walles of Jerusalem may be buylte. Builde vpe o Lorde / that spirituall howse with lyuynge stones / wherof thy Sonne Christ is the foundaycion & heade cornere stone. Be that same good Lorde and mercifull God to thy congregacion / that thowe haiste euere promised to be. Comforte hire / as the louyng mothere cherisshethe hire tender babes. As a naturall mother can not forgett hire ponge one / but that she muste nedese haue pitie on the childe of hire wombe: Euenso / o Lord / petie thowe the congregacion of England / and by no meanes suffer the godly people therof to fall out of thy remẽbrants. And although oure liffe be suche / that it rather deseruethe punishment than reconcilement / anger than fawour / destruccion than preseruation / yet o Lorde God / we moste humbly besech the to forgyue vs owre sines / and for thy names sak yea for thy dere Christis sak haue mercy on vs / and deale with vs accordynge to thyn olde accustomed goodnes. We haue nothing to offer vnto thy fatherly gentelnes / but ōly owre Repentañs / oure broken heartes and trowbled sprites / oure teares / oure sighynges / & oure most sorowfull supplycacions. Thes

Psal. 102. pcō.

Psal. 51.

1. Pete. 2.

Esa. 66.

Esa. 49.

The Christ Sacrifice.

Psal. 51.

we poure out before the mercifull throne of thy deuine maiestie / in the name of Jesus Christe oure alone mediature and aduocate / moste humbly besechyng the for his sake / for his dignite and innocencie to haue mercie on the Godly Inhabitauntes of England / and on so many as vnfaynedly reuerence thy holy name / and withe true hearte loue the coming of oure Lorde Jesus. Let it suffice / o Lorde that sence the deathe of owre most Christen Kinge Edwarde the sixte / thy faythfull seruante vnto thys daye / thow haiste for oure vnthankfulnes and wicked lyffe taken awaye frome vs the holy and glorius gosspel of thy dere sonne Christe / and suffered hypocrites to fede vs / yea rather to choke & strangle vs / withe the pestilent doctryne of menes tradicions. Looke vpon thyn holy annoyted / and for his sake haue mercye on vs / blesse vs / and lighten thy therful countenance vpon vs / that we Englyshe men here on the earthe maye ones againe knowe thy blessed wayes & thy / sauyng healthe amongall nations. Let the realm of Englād be ful of the knowleg of the Lord Jesus / euen as though the water of the sea ouerflowed the earth. Let thy word rune swyftly thorowe out all the borders of England. Let the people therof drinke nomore of the dirtie and myrie puddels of the swynyshe Papistes & filthye Hypocrites / but let theme

Psal. 67.

Esa. 11. vers. 9.

Psa. 148

Iere. 3.

Esa. 12.

withe

withe ioye drawe water out of the welles of that alone Sauioure / whiche faithe: Iff any man thirst / let hyme come vnto me and drinke. I will gyue to hyme that is athirst of the well of water of lyffe frely. And whoso euer shall drinke of the water that I shalgiue hyme / shall neuer be more a thirst / but the water that I shall gyue / shall be in hyme a well of water springyng vp vnto euerlasting lyffe. And that thy blessed worde maye haue the more fre passag / take away from vs those Idolatrus Massmongers / those idle latyne Mumblers / those shauen Madianites / those Lordly loyterers / those Wolues / those Theues / Robbers / and Murtherars / whiche do nothyng elles than poyson thy flocke / whome thy moste dere Sonne purchased withe hys moste Precious dere hearte bloode / and mak hawocke of thy selysimple shepe by leadyng them awaye frome the thorowe their vayne sophistrie vnto the Dewill & the pope / from thy holy worde and blessed ordenances vnto the trifeling traditions & croked yea cankred constitucions of Hipocrites: And in the stead of them place thow godly Byshopes / learned Preachers / Christē ministers / faithful teachers / True spirituall Fathers / Louyng pastors / euen suche as will diligently seke vpe the loste shepe / whom the wouldshe Papistes in the tyme of their tirany haue most wrechedly scattered abroo

Iona. 7.
Apoc. 21.
Ioan. 4.
Preachars.
Ezech. 34
Ioan. 10.
Act. 20.

Luc.15. Math 24 Titus.1.

scattered abrode louyngly laye theme on his shoulders/ and faithfully brynge them home agayne vnto the shepe foulde/ gyue thy howshoulde meate in due season/ be able to exhorte withe wholsome doctryne/ & also to cōuince and ouercome them that speake ageynste it/ & brēn with a feruēt & ūfaied zele toward the settyng forthe thy glorye and the hēalthe of thy people.

Sacramētes.

Send vs ageyn to the true ministracion off thy blessed Sacramēts/ that we maye know what they are what they signifi & preach vnto vs/ yea & that without the corupciō of mēes tradiciōs/ wherwith at this present they are most ūwortheli defiled of thes suinish & filthi papistes. Take away from vs the Romish latin seruis/ which the smered shauliges mūble in the tēples befor thy people with out all Edifiēg & restorūto vs our acustōed cōon praiers in the English tong that we may know what we pray/ & by this meaes worshyp the in spryt & truth. Banyshe out of the cōgergaciō that most vile & stinking Idoll the Masse/ & restore vnto vs the holy & blesed Cōmūiō/ that we eating together of one bread & drīking of one cupe may remēber the Lordes death & bethākfull/ to the.

Latin seruis

1.Cor 14 Ioan.4.

Masse

1.Cor.10.

Ceremonies

Pourge oure temples of all popyshe abhomynacions/ of Cerimōies, of Images/ of alters/ of copes/ of vestmētes/ of pixes/ of croses of sensers/

of sensers/of holi vater bucketes/of holi bread basketes/of Chrismatores/ & aboue all of Idolatrus priestes & vngodly ignorãte curates.

The propiciatori sacrifis of the popish Masse /the wicked opiyon of the corporal presence of Christ in the Sacramẽtal bread/the receauig of the Sacramẽt vnder on kind the itercesiõ of Sayntes/the doctrie of the Justificaciõ of-workes the popyth purgatory/ the wicked tradiciõs of the Elders/with all vngodly custões & strange doctries take thoue/ o good Lorde/a-waye from vs/& teache vs by thy holy Sprite to walke õly in that waye/ that thow haste a-poited, & by no meães to turne neyther on the righte hãde nor on the lefte/ but all blynd zeles and good ẽtentes layde aside/gyue vs grace to-serue the oure Lorde God in suche holynes & Ryghtousnes as is accepted before the/all the-dayes of owre lyffe.

Abominacions.

Deut.4. 6.12. Proue.30 Esa. 30. Luc.1.

O heauẽly father & moste mercifull Lorde-preserue and sãctifye with thy holy spirite thy vniuersall cõgregaciõ/nãly the faythful cõgregaciõ of Englãd/ that as in their baptime they haue giuen them selues ouer wholy vnto the/ forsakyng the dewill/the worlde and the fleshe withe all their workes/põpes/lustes & vãities /& haue sworne to serue the with all that they ar able to mak/euen so they thorow thy grace maye ãswere to their professiõ & liue according to their promyse made in their baptime/entãglyng theme selues/

Gods cõgregacione.

them selues withe no new, counterfaicte and strange religiō/nor yet defilyng them selues withe any vnrighteousnes/but walkyng in that only waye that thowe hayst apoynted.

Stronge in Christe.

And suche as thorowe the strenghe of thy Spirite abide still constāt & stedfaste in the cōfessiō of thi truth befor the worldli tirātes and bellide hipocrites/o Lorde cōfirm them in thy truthe thorowe the holy Gooste/and giue theme grace to persiste and cōtinwe in it vnto the ende/that thowe mayste be glorifyed by them/and that the truthe of thy holy worde maye the more earnestly be receanyd/embraced and beleued of the Christē weaklynges. O howld thow vp their goynges in thy pathes/that their foote steppes slipe not. Thow haste deliuered them from stinkyng Sodome/suffer them no more to look backe towarde it. Thow by the mightie powre & out streached arme hast brouht them out of sinfull Egepte/ & haste fedde them withe the heuēly māna/ suffer them nomore somoche as ones to haue a luste to returne vnto that lande of bōdage/ nor to haue a desire to sitte amōge the greasy fleshe pottes of Egepte/ & to eate of the fishes/melons/cowcūbers/garleke/ōyones/lekes/ & c/ wherwith the filthe Egeptiās are fedde. They haue visited & sene Christ thy Sōne & oure Kinge/ suffer them nomor to return vnto wicked Kinge Herode

Psal. 17.

Math. 2.

They

They haue put their hande to the plough
/graunt that they neuer looke backe agayne Luc. 9.
/but preserue cõtinewe & go forwarde vnto
the ende. They haue escaped from the filthe
nes of the world thorow the knowleg of the
& of our Sawyour Jesu Christ, suffer them
nomor to be entãgled therin & ouercõe/ lest
the latter ende be worse thẽ the begynnyng.
For it had bene better not to haue knowne 2. Pete. 2.
the waye of rightousnes/ thã after they haue
knowẽ it to turne frõe the holy cõmãndemẽt
that is geuen them. So myght it be saide of
them accordinge to the true prourrbe: The
dogge is tured to his vomite agayne and the
sowe that was washede to hire walowinge Prouerb.
in the myre. 26.

The weakeliges and suche as are not yet weakliges
perfectly stablyshed in thy true relygeõ, but
like redes wauer with euery wind of doctri
/ o Lord cõfirm thow & mak them thorowly
strõg in the knowledg of thy truth that they
with be a cõstãte faythe & lustie courage maye
both beleue & cõfesse the before the tyrãtes of
the world/ that thow alon art the Lorde and
that there is no truth necessari vnto saluaciõ
/ but that only/ whiche is contayned in thy
holy Scriptures.

To them that are in bondes for the cõfes Gods prisõ
sion of thy truthe gyue thowe grace/ o moste ners,
louyng Lorde/ to reioyse/ that they be coũted
worthy

worthy of thy fatherly goodnes to suffer Re-
Acto. 5. buke/infamy/ēpresōmēt/losse of goodes &c
/for the name of the Lorde Jesu/& to be per-
suaded that the afflicciōs of this lisse are not
Roma. 8. worthi of the glori/which shal be shewed vp-
on the Sōnes of God in tyme to come/not-
withstādyng that their trouble/whiche is/
shorte & lighte preparethe an excedyng and
2. Cor. 4 eternall waighte of glory vnto them/whiche
looke not on the thynges which are sene/but
on the thynges whiche are not sene: Agene/
that if they dye withe Christ/they shall allso
2. Timo 2 lyue withe Christ/and if they suffer withe
Christ/they shall also reigne withe Christ.
Backsliders for feare. And as for them that for fear of liff or loss of
goodes/or els for pleasyng the hyer powres
are outwardly gone frome thy true relygiō/
and withe their bodyes serue Baal/yea and
that agenst their owne cōsciēce/whā in their
heartes they wishe all Idolatrous & strange
worshippinges vtterly to be abolyshed/that
thowe alone mightest be glorified & honored:
we moste humbly beseche the to pardō their
imperfecciōs/and to forgiue their īfirmetes
/which by the prophet speaketh of thi Sōne
Esa. 42. cōcerynge the weake & feareful on thys mā-
ner: A broosed Reed shall he not breake/and
Math. 12. flare that begynnthe to burne/he shall not/
Marc. 9. quenche. O Lorde healpe their vnbeleffe. En-
bcō. crease their faythe. Make them strōge with
thy holy/

thy holy Spirite/that that whiche they in
wardly beleuethemay outwardli confesse &
worke accordyngly/thoughe losse bothe off
goodes and lyffe do ensewe. Gyue theme
grace allwayes to haue before theire Eyes
theis sayenges of thy dere Sonne and oure
louyng Sauyoure Christe Jesu: If any man
will folowe me/ lete hime forsake hime selffe Mach.16.
and take vp his crosse and followe me. For
whoso euere will saue hys lyffe/ shall losse
it. And who so euere shal loose hys lyffe for
my sake/shall fynde it. What shall it proffyt
a man thoughe he shuld winne all the whole
world/yf he lese hys oun soul: or what shall
a man giue to redeme hys soule agayne with Mare.10
all: Item/uerely I saye vnto youe/there is
no man that forsakethe howse / or brethern
or sisters / or father or mother / or wiffe or
children/or landes for my sake and the Gos-
speles/whiche shall not receaue an hondered
foulde/ nowe in this lyffe/ howses and bre-
therne/ and sisters/ and mothers and childre
and landes/ withe persecucions/ and in the
worlde to come euerlastyng lyffe. Agayn/
who so euer shall confesse me befor menne Mach.10
hyme will I confesse allso before myfathere
whiche is in heauen. But who so euere shal
be ashamed of me and of my wordes among Marc.8
thys aduouterous and synnfull generacion
of hyme shall the Sonne of man be ashawed

 whan he

whan he comethe in the glory of hys father
withe the holy Angeles.

Enemies to the Gospell for lacke of Knowleg

Nowe as touchyng the enemies of thy
worde/ wherof some synne of ignorance and
for lacke of knowleg/ some agayn of obstynat
malyce and pretensed hate and make warre
agaynste thy true relygeon/ we moste humb
ly beseche the for Christis sake fauorably to
beholde theme that ignorantly and of a blind
zeale toward the tradicions of their Elders
and not of a malicious hearte hate the
Gospell of thy dere Sonne and persecut the
Preachers of the same. Bryng theme/ O
Lorde/ into the knowlege of their errours
and blyndnes/ that they maye repent/ beleue
Act. 9. and amende/ which madest Saul of a wolff
a lambe/ of a persecutore a Preacher/ and of
a Tyrante an Apostele. Make theme of the
enemyes of thy truthe/ erneste louers and
Esechi. feruent embrasers of thy truthe. Turne
their harde and stony hearte in to a fleshlye
Marsh. 9 softe and gentle hearte. Make theme nwe
bottels apte to receaue the nwe/ swete/ and
pleasaunte wine of the Gospel. Make them
as zelous in settyng forthe the truthe of thy
worde/ as they haue hertofore bene in the a
bauncement of the blynde and vnfrutefull
tradicions of mene. Be merciful vnto them
Psal. 67. blesse theme/ and lyghten thy countenauns
vpon theme/ that they may knowe thy waies
and thy

and thy sauyng healthe. Replynythe theme/ withe thy holy spirite and withe the graces of the same/ that as they are thy creatures withe vs/ sothey maye be saued withe vs.

But those/ O Lorde/ whiche are thy sworne enemyes and of a sett purpose euen ageynste their owne conscience and contrary to their knowlege persecute the glorypus Gospell of thy derely beloued sonne and the tru fauourers of the same/ and will by no meães be reconciled/ nor leane vnto the truthe/ but go forthe dayly more and more to hinder the fre and ioyefull passage of thy holy word/ & to withdrawe so many as they can frome beleuyng/ receauyng and embrasyng the same seyng they synne the synne vnto deathe and are not to be conuerted) O Lorde/ haiste the to root theme vp from the face of the Earthe that they be nomore stomblyng blockes to the weake Christians. Destroie thow them O God/ let them perysche thorroughe theyr owne imaginacions. Caste them out in the multitud of thier vngodlynes/ for they haue rebelled ageynste the. Rayne thowe snares fyre/ brimston/ storme and tempeste/ vpon them/ let this be their porcion to drincke. Let them be confounded and put to shame/ that seke after the lyues of the faithfull. O let them be turned backe and broughte to confusion/ that imagine mischefe ageynste theme

Enemies to the Gospell of set malice

1. Ioan. 5.

Psal. 5.

Psal. 11.

Psal. 37.

Let them be as duste befor the wynd/ and the Angel of the Lord scatterig them. Let their way be dark and slippery/ and let thy Angel o Lord/persecut them. Yea let soden distruc cion com vpon them vnwares/and the netes that they haue layde preuely/ cathe them selues/ that they maye faull into theyr own myscheff. Let the swerdes that they drawe/ out go thorowe their owne heartes/ and the bowes that they haue bēded slea them selues

Let the armes of the vngodly be broken/ o let the wicked peryshe aud consume as the/ fatte of lambes /yea as smoke let them con- sume awaye. Destroye them for euer/and/
psal.52 plucke the out of their dwelīgand root them out of the lande of the liuyng. Breake their
psal.59. teethe(O God)in their mouthes/ smyte the chawe bones of the Lions/o Lorde/let them faull awaye lyke water that runethe apace/ and whane they shout arowes/ let them be rooted out/let them consume awaye lyke a snayle / and be lyke the vntymly frute of a/ womane/and let them not se the Sunne.

Stande vp o Lorde God of hostes/thowe/
Psal.59. God of Israel/to visite all heathen/and be/ not mercifull vnto them/that offend of ma-
psal.69. licious wickednes. Poure out thyne inding- nacion vpon them/and let thy wrathfull dis- pleasure take houlde of them. Let them be/
psal.71. combred with shame and dishonore that seke

to

to do thy people euill. Do thowe to them as vnto the Madianets/vnto Siseraand vnto Jabin at the broke of Kison/which perished at Endor/& became as the dong of the earthe Psal.33.

In fin. Let them be confounded and turn ned backwarde / as many as haue euill will at Siō. Let them be euen as the grase grow yng vpon the howse toppes/ whiche withe rethe afore it be plucked vp. But let al those that loue the and thy blessed worde / be ioy-full/mery and glade. Let them continwe / prossper/florysche and tryumphe in the their Lorde God for euere. Let their ioy & mirthe besounde and euerlastyng/ euen suche ioye & mirthe as no man shall be able to take away from them. Let stinkyng Babilon faull downe/ and let the newe and heuenly Jerusalem be buylte vp ageyn. Let the venomus dragon/ that filthy beaste/ that fals Prophet and that purpled whore of Babilon shortly come to confusion / that all the glory may be gyuen to the Lambe that sittehe with the in the throne. Kill Antichriste that Sonne off perdicion withe the breathe of thy mouthe/ thatthow alone mayst be knowen to be the Lorde. O moste louyng Lorde and owre heuenly father/ whan thow shalte deliuere thy people out of captiuitie/then shall Jacob reioyse and Israellbe ryghte glade. Yea then shall the mowthe of the faythfull be filled/

Psal.129.

Apoc.18.
Apoc.12
13.19.21.
Apoc.7.
2.thess.2

psal.53.

 withe

withe laughter/and their tonge withe ioye.
Psal.126. we therfor most humbly beseche the(o Lord)
to turne oure captiuitie as the riuers in the
South/ that they which sowe in teares/
may reape in ioye. Turne the agen/o Lorde
at the laste/& be gracious vnto thy seruãtes.
Psal.90. O satisfye vs withe thy mercye & that sone
so shall we reioyse & be gladde all the dayes
of oure lyffe. Comforte vs agen nowe after
the tyme that thow haste plaged vs/and for
the yeres wherin we haue suffred aduersite
So shall we withe ioyfull heartes & mery
voices syng cõtinuall prayses to thy glorious
& blissed name/ which with thyonly begotte
Sõne Jesu Christ oure alone Sauioure
and withe the holy Ghoste that moste
swete Cõfortour lyuest & reignest
one/alone/true, lyuyng imor-
tall and Euerlastyng God
worlde withe oute
ende
AMEN.

Psal.70.

Let all suche/o Lorde/as de-
lyghte in thy saluacio/
saye allwaye:
THE LORD BE PRAYSED.

(:)